



The Pure
LANGUAGE
 Of the
Spirit of Truth,

Set forth for the confounding false Languages, act-
 ed out of pride, ambition, and deceit,

OR

Thee and Thou,
 In its Place is the proper Language
 to any single person whatsoever.

Proved by several Examples, that is herein laid down by plain Scripture,
 for the convincing, and stopping the mowthes of gainsayers: many
 more Examples might have been laid down, but what is herein men-
 tioned and proved by Scripture are sufficient for the same.

THe Word of the Lord God, to all you who cannot bear the
 pure language of the Scriptures, and to all who are in the
 Spirit, and the language they were in that gave forth the
 Scriptures.

First, Ye that have professed the Scriptures to be your rule,
 Priests, People, Judges, Nobles, and Kings, Fathers, Professors and
 Rulers; who, *Thee and Thou* the Lord God, and Christ in your prayers,
 and when any *thee & thou* you as aforesaid, you are them who are ready
 to murder, here you do manifest to be them that are out of the faith of
 our Lord Jesus Christ, and such as seeks honours one of another, *Iohn*

Isa. 28. 1, 2, 3.
Isa. 42. 11, 12,
6c.

5. 44. and you are such who exalts your selves above all that is called God, & *Thee* 4. who your selves *Thee* and *Thou* God, and cannot take that your selves, which you give unto God, and Christ, here that which must be abased is exalted, which the hand of the Lord is against. God said *Thee* and *Thou* to *Adam*, and *Adam* said *Thee* and *Thou* to God again, and God said *Thee* and *Thou* to *Moses*, and *Moses* said *Thee* and *Thou* to God again: *Jacob* said *Thee* and *Thou* to *Laban*, and *Laban* said *Thee* and *Thou* to *Jacob* again. *Thee* and *Thou* is the proper language throughout the Scripture to any single person of what degree or account soever, search and see.

Secondly, You who professe the Scriptures to be your rule, all who are offended at the proper, and also the plain language of the Spirit of truth: and *Thee* and *Thou*, to any single person whatsoever, either King, Lord, Duke, Judge, Captain or Officer, you are ignorant of the life of the Scripture, and also ignorant of the language of the Spirit of truth, and knows not the life of the holy men of God; that said, *Thee*, and *Thou* to all sorts of people in the single person, where and whatsoever, as you may read at large in the books of *Moses*, *Samuel*, and the books of *Kings*, *Chronicles*, and the writings of the Prophets and holy Apostles: they all, upon any occasion whatsoever, spoke *Thee* and *Thou*, the words in their place are proper to any single person, as the Scripture largely witnesseth.

In instance some examples for the better information of the simple ones sake, who desire to walk blamelessly before the Lord, and also to stop the mouth of the deceipt therein: silence all flesh, and stand still subilily.

First Example. In the beginning God spake to *Adam* in paradise, and said to him *Thou* to him there, as you may read *Gen. 2. 7, 8. & 16, 17.* Verses: and *Adam* in the paradise there said *Thou* to God again, read *Gen. 3. 9, 10, 11,* to the end of the chapter.

The second Example. The Lord God of heaven and earth, Creator and Governour thereof, he spake to his servant *Moses*, as a man speaks to his friend, and in his word said *Thee* and *Thou* to him, and *Moses* the servant of the Lord spake to God again, and said *Thee* and *Thou* to him, and God was not offended at him for it, neither did he say it was un-mannerly or uncivill, as proud flesh doth now, neither did he say, take him away, I am in authority, and what a base word is this to *Thou* me, as exalted proud flesh doth in these dayes: Gods presence, power and authority hath union with *Thee* and *Thou*, then that power and authority that cannot beare *Thee* and *Thou* is not of God, but judged with the highest power, even that which is of God, When *Moses* did: *thou* the powerfull God, and in his presence when he spake face to face with him, as a man speaks to his friend, God was not offended at him for it, but loved him dearly, and said, his presence should go with him, and his goodnesse should passe before him. Read ye the sweet and pure language between God and *Moses*, who friendly did *Thee* and *Thou* each other, and the love stood firm; and with God and his friends it is the same now

Exod. 33. 11, 12
13, 14, 15, 6c.



same now as it was, *Exod. 33. 11, 12, 13, 14.* to the end of the chapter. But they that are the servants of the Devil cannot beare the language betwixt God and his servants, but shewes another language, and so manifests whose servants they be, of the Devill.

The third Example. When God spake to *Jacob*, he said *Thee* and *Thou* to him, and *Jacob* at that time when he spake with God and saw his face, he then in the presence of the Lord did say *Thee* and *Thou* to him again, and the Lord God was not offended at *Jacob*, for saying *thou* to him, as proud flesh and the servants of the Devil are offended at the word *Thou*, spoken by the servants of the Lord in this generation, the living God, he was so well pleased with *Jacob*, who said *Thou*, to him, that he blessed him, and gave him power, and said, *As a Prince hast thou power with God, and with men and hast prevailed, Gen. 32. 26, 27, 28.* read that sweet language betwixt God and *Jacob*, which is now betwixt God and his seed, which language is called uncivill or unmannerly now with the Serpent and his seed, to say *Thee* and *Thou*, but God did not tell *Jacob* that it was uncivill, neither did he say it was unmannerly, to say *Thou* to him. And in his presence, when he saw Gods face, and was preserved, and received the blessing from the Lord, *Gen. 32. 28, 29, 30.*

A fourth Example. Between godly parents and their children, For, godly parents did *Thou* their children, and children did *Thou* their parents again; and they were not offended at them for it (as pride is now) when *Jacobs* Sons did *Thou* their godly father, *Jacob* did not say to his sons that it was an uncivill and unmannerly word, (as proud and ungodly parents are ready to say now to such children as fear and obey the Lord) but read the passages betwixt *Jacob* and his sons, who said *thee* and *thou* to each other, as words came in their places; and let their practice judge your pride and deceit, who are of the Serpent and his seed, that are at enmity with the seed of God, and are offended at *thee* and *thou*, which they were not, nor are not now who are of *Jacob* and his seed, blessed for ever, but the Serpent and his seed are accurst, and cast out from God, therefore are they offended at the children of God, for speaking the language of the Spirit of truth, witnessed before amongst the holy men of God. Read *Gen. 43. 1, 3, 4, 5. Gen. 47. 29, 30.* and *Gen. the 48. & 49. chapters.*

Gen. 43. 1, 2, 3, 4.

Gen. 47. 29, 30.

The fifth Example. *Jephtha*, who was a Judge in *Israel*, he did *thee* and *thou* his daughter; and the Judges daughter did *thee* and *thou* the Judge her Father again; and though he were a Judge, he was not offended at his daughter for saying, *Thou* to him, being one that feared God, and served him, neither did he call it uncivill or unmannerly: as proud flesh doth now, and such parents as are untaught the fear and obedience to the Lord, which cannot bear the language of the Spirit of truth, either from their children or others that are in the truth, witnessed in the holy Scriptures, for that example Read *Judges 11. 34. 35. 36.*

Judg. 11. 34, 35, 36.

Verdes.

Ruth 1. 16, 17
&c.

The sixth Example. Naomi did *Thou* Ruth her daughter in Law, and Ruth did *Thou* Naomi her mother in Law again, and it were neither uncivil nor unmannerly, as pride and ambition saith it is now, that is offended at the pure proper language, who cannot bear *thee* and *thou*, read that example of Ruth and Naomi, to judge your pride who are out of their practice, and offended at plainnesse of speech, Ruth 1. 16. &c. Ruth 3. 5, 6.

Gen. 24. 1, 2, 3,
4.

The seventh Example. Between masters and servants: Masters did *thee* and *thou* their servants. and servants did *thee* and *thou* their Masters again, and were not offended at them for it. Abraham did *thee* and *thou* his servant, Gen. 14. 2. & 4. and Abrahams servant did *thee* and *thou* his master again, and he were not offended at him for it, Gen. 24. 5, 6, &c. though he was great and rich, Gen. 24. 34, 35, 36. to the 43. &c. he were not offended at his eldest servant for saying *thou* to him and to his kindred, as proud flesh, and such as are great and rich, who are of the serpents seed, are offended now at *thee* and *thou*, either from their servants, or such as truly fear the Lord and serve him, therefore do they not follow Abraham the father of the faithfull, judge your selves with the life of his words; and for your better information in that, read the 24. chapter of Genesis.

The eighth Example. Read those other Scriptures also, where servants did *thou* their masters, though great and rich, even Kings, &c. 1 Sam. 29. 8, 9, 10. 1 Sam. 16. 15, 16, 17. verses. 1 Kings 20. 31, 32, 33, 34.

The ninth Example. Abrahams servant did *thou* the damsell, Gen. 24. 47. Rebecha, when he went to take her to be his masters sons wife, he did *thou* the damsell Rebecha and her parents, and they were not offended at him for it, but Rebecha's brother shewed great kindnesse to him, as the text did, and he called him the blessed of the Lord, Gen. 24. 31, &c.

The tenth Example. When Daniel and the three Children were examined before the King, they said, *thou* to him, even to the King, in answer to their examination before him, Dan. 3. 16, 17, 18.

The eleventh Example. The Chaldeans did *thou* the King, and he were not offended at them for it, read Dan. 3. 8, 9, 10.

The twelfth Example. Jeremiah the true Prophet of the Lord did *thou* the Priest, and the Governour, when the Priest smote Jeremiah on the face, out of the pride of his wicked heart, and caused the servant of the Lord to be set in the stocks in the high gate of Benjamin: Read Jer. 20. 1, 2, 3. to the 9. verse.

The thirteenth Example. Christ Jesus the dear Son of God, in answer to his examination before the judgment-seat did *thou* the Judge, as in his examination and answer may be seen more fully. Read the Scriptures for proof to that Example, Iohn 18. 21, 22, 23. Matth. 26. 60, 61, 62, 63, 64, 65. Matth. 27. 11. Mark 15. 1, 2. Iohn 18. 31, 32, 33, 34.

The 14. Example. When *Paul* was before the King, and Governours, and Officers, he did *Thou* the King, and *Thou* the chief Priest, and *Thou* the Governours, and Officers, when he spake to any one in particular, in answer to his examination before them, or otherwise as he was moved to speake to any one of them, in the particular, and he was not put in prison for saying *Thou* to the King, though the high Priest smote him on the face, as Priest *Pashur* smote *Jeremiah*, shewing forth the pride and wickednesse of their hearts, and here the Priests and proud flesh may read their figures and such as are like Priests like people. *Hosea* 4. 9. *Hosea* 6. 9. Silence proud flesh, of what sort soever, that cannot bear *Thou* the word of the Lord, from his servants that do his Commands also: Read the example of *Paul* in answer to his examination, before the Judgement seat, who did *Thou* the King, and *Thou* the Judge, and *Thou* the Governours and Officers that he had to speak to, and with them one by one or in particulars, for proof to that example see *Acts* 24. 10. 11. &c. *Acts* 25. 9. 10. &c. at &c. large, *Acts* 23. 24. 25. 26. Chapters.

I is a particular, *Thee* is a particular, and *Thou* is a particular, Single pure proper and plain unto one.

Wee is many, *Ye* is many, *They* is many, and *You* more then one, That which cannot bear *Thee* and *Thou*, to a single Person what sort soever, is exalted proud flesh and is accursed with a curse, and cast out from God, but such are the Serpent and his seed, therefore silence deceipt, pride and ambition, who art of that seed and under the curse, stop thy mouth, who professeth the Scriptures to be thy rule, and takes them to talk of as the Serpent did, *Matth.* 23. 33. but workes contrary to them as such ever did, and when any sayes *Thee* or *Thou* to *Thee*, *Thou* smitts like the wilde Ass: Read thy selfe, *Jer.* 2. 23. 24. with the life of the Scriptures art thou judged, 1. *Cor.* 2. 15. And with the Scripture art thou also cast out from the people of God, who hath not yet learned their Language, *Matth.* 23. 27, who lives in the lust, hypocrisie, pride, and ambition, who hath professed the Scripture to be thy rule, but now thy hypocrisie is discovered, who cannot endure the language and life that gave forth the Scripture, therefore art thou manifest to be the Serpent, and the painted harlot, which was ever judged with the Spirit of truth, in which is the pure language, which is the Judge of all false languages, and the Judge of unclean spirits, which unclean spirits now themselves do manifest, which gnaw their tongues, and gnash their teeth, fret themselves as the pure language of the Spirit that gave forth the Scriptures. *Matth.* 23. 31. 32. 33. *Zeph.* 3. 8. 6. &c. *Rev.* 16. 10, 11. *Isa.* 8. 21. 22.

R. F.

Many other examples might be instanced, but these are sufficient to convince and stop the mouths of gainfayers, about that which in the Examples is before mentioned.

Written from us, whom the world calls Quakers; who witnesse and Pradise

practise the pure, proper, and single plaine Language, as ye holy men and people of God of old time did, which the Scriptures bears testimony unto, &c.

Written in Leicester-shire the beginning of the 11. month by one knowne to the world by

R. Forneworth.

Nakednesse a singne or figure.

When the Lord spake to *Isay*, in the year that *Tarsan* came to *Assb-*
do, at the same time spake the Lord by *Isay* the son of *Amos*, saying,
 go and loose thy sackcloth from off thy loynes, and put off thy shoes from
 off thy feet: And he did so, walking naked and barefoot, and the Lord
 sayd, like as my servant *Isay* hath walked, naked and barefoot three
 years for a signe and a wonder upon *Egypt* and *Ethiopia*, *Isay*. 20. 1. 2. 3.
 So shal the King of *Assyria* lead away the Egyptians prisoners, and the
 Ethiopians Captives, young and old, naked and barefoot, even with their
 buttocks uncovered, to the shame of *Egypt*, and they shall be afraid and
 ashamed of *Ethiopia* their expectation, and of *Egypt* their glory, 4. 5.
 Verses.

Now if the Lord in this generation speak to any to put off their gaw-
 dy attire, and to go in sackcloth, and to be a figure to the people, that so
 should all the pride and glory of the world and of the pomp and *Egypti-*
an craft be cast off and layd aside:

That would be a wonder to this generation, to them that trust in flesh
 and go down to *Egypt* for help, and if the Lord should in this generati-
 on cause one to put off his garments, and his shoes, and go naked and
 barefoot, three dayes, to shew to all, that as he is naked and barefoot
 three dayes before them, without covering, so must they be all uncovered,
 and their shame & nakednesse appear before the Lord, and before all, it
 would make them startle, & they would wonder at it, in this Egyptian
 proud lustful generation, as they wondered at *Isay*, when he went naked
 and barefoot 3. years for a signe. The Lord saith, strip, go make you bare,
 cast off all your cloaths of dishonesty, and do not cover you with a profes-
 sion, and pretence of godlinesse, and still walk in craftinesse, guile and
 deceit, for your shame shall appear, and, all your covers will be soe nar-
 row to hide you, for the vail is rent away that hath been spread over
 all nations, Woe to the crown of pride, behold ye despisers, wonder and
 perish, for I will work a work in your dayes, which you will in no wise
 believe, though a man declare it to you, beware lest that come upon you
 which is spoken of in the Prophets.

Read and understand, shame and confusion is coming upon all *Egypt*,
Ethiopia and *Idumea*, and the people of Gods curse, one woe is past
 and behold a second woe is coming.

Dwell

Dwell in the light, which is the condemnation of the ungodly, for all they that are contrary to the light, are without the cloathing of God, among such doth the Lord send some of his Childeren, to go naked and put off their cloaths, a figure and a signe of their nakednesse, who are, naked from god, and cloathed with the filthy garments, so ye all dwelling in the light, which never changerh, ye stumble not but are led out of darknesse, and from among the unbelcivers, where the signes are sent, and such as are from God, which light leads up to God, in which is the unity, so in the light all dwell.

FINIS.

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